

6-3-1918

**Evangelical Visitor - June 03, 1918 Vol. XXXII. No. 11.**

George Detwiler

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/713>**Recommended Citation**Detwiler, George, "Evangelical Visitor - June 03, 1918 Vol. XXXII. No. 11." (1918). *Evangelical Visitor (1887-1999)*. 713.<https://mosaic.messiah.edu/evanvisitor/713>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

# EVANGELICAL

## VISITOR

J A Keefer 10-18  
R R No 2

JUNE 3, 1918.

### TABLE OF CONTENTS.

#### EDITORIAL:—

Notes and Special Mention, ----- 3

#### POETRY:—

Christ Left Out, A. S. Rotz, ----- 15

Those Wasted Years, J. C. B., ---- 16

#### CONTRIBUTED:—

Salvation, F. Elliott, ----- 9

Remember Lot's Wife, O. G. W., -- 12

Calling Children What They Are, 14

Light in Darkness, W. H. Engler, - 14

#### UNITED ZION'S CHILDREN D' P' T:—

An All-the-day Religion, ----- 18

True Fitness for the Mission Field, 19

#### MARRIAGES & OBITUARIES:—

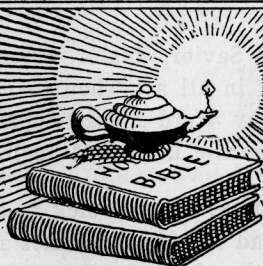
#### NEWS OF CHURCH ACTIVITY, ETC:—

From India, ----- 24

#### SELECTED:—

Discipline, etc., ----- 29-32

**Notice to Postmasters:—**Send notices of change of addresses  
to Harrisburg, Pa., not Grantham.



OUR MOTTO

Hab. II, 14-Psa. XX, 7



## EVANGELICAL VISITOR

## A BI-WEEKLY

## RELIGIOUS JOURNAL

For the exposition of true, practical piety and devoted to the spread of vangelical truths and the Unity of the church.

PUBLISHED IN THE INTERESTS  
of the

Brethren in Christ Church  
known as "Tunkers" in Canada)  
of

J. S. A., Canada & For. Countries  
PRINTED BY

The Grantham Printing Co.  
Grantham, Pa.

Editor:—GEO. DETWILER.

## ASSOCIATES:

Bish. J. N. Hoover, W. Milton, O.  
Eld. E. H. Hess, Grantham, Pa.

## SUBSCRIPTIONS.

PER YEAR, ----- \$1.00  
SIX MONTHS, ----- .50  
To For. Countries, \$1.25 Per Year  
(Sample Copies Free.)

REMITTANCES SHOULD BE  
MADE BY P. O. MONEY ORDER  
or BANK DRAFT

Entered as Second Class Matter Dec. 20, 1912, at the post office at Grantham, Penna., under the Act of Mar. 3, 1879.

OFFICE MANAGER  
GEORGE DETWILER

NOTICE:—The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

1175 Bailey St., is the new address of the Editor.

## A MODERN CHRISTIAN'S PRAYER.

O Lord, I come to thee in prayer once more:  
But pardon that I do not kneel before  
Thy gracious presence—for my knees are sore  
With too much walking. In my chair instead  
I'll set at ease and humbly bow my head.  
I've labored in thy vineyard, thou dost know;  
I've sold ten tickets to the minstrel show.  
I've called on fifteen strangers in our town;  
Their contributions to our church put down.  
I've baked a pot of beans for Wednesday's tea—  
An "old-time supper" it is going to be.  
I've dressed three dolls for our annual fair  
And made a cake which we will raffle there.  
Now, with thy boundless wisdom so sublime,  
Thou knowest that these duties all take time.  
I have no time to fight my spirit's foes;  
I have no time to mend my husband's clothes;  
My children roam the streets from morn till  
night;  
I have no time to teach them to do right  
But thou, O Lord, consider all my cares,  
And count them righteousness, and heed my  
prayers.

Bless the bean supper and the minstrel show,  
And put it in the hearts of all to go.  
Induce all visitors to patronize  
The men who in our programs advertise,  
Because I've chased those merchants till they hid  
Whene'er they saw me coming—yes, they did.  
Increase the contributions to our fair,  
And bless the people who assemble there.  
Bless thou the rab-bag and the gypsy tent,  
The flower table and all the cake that's sent;  
May our whist club be to thy service blest;  
The dancing party gayer than the rest.  
And when thou hast bestowed these blessings—  
then  
We pray that thou will bless our souls. Amen.

## "I AM THE LORD THAT HEALETH THEE."

Jesus, Savior, Healer, Friend, Acts 10: 38.  
All in all art Thou to me; Col. 3: 11.  
On Thy Word I dare depend— Mark 13: 31.  
"I'm the Lord that healeth thee." Exo. 15: 26.

Christian, are you sick to-day? Jas. 5: 14.  
Read the fifth of James and see— Jas. 5: 15.  
Call the elders in to pray; Acts 10: 32.  
" 'Tis the Lord that healeth thee." Acts 9: 34.

## EDITORIAL

"The apostles and elders came together to consider . . . . We believe that through the grace of God we shall be saved" Acts 15: 6, 11).

### CONFERENCE NOTES.

It was the editor's privilege to be present at Conference part of the time. We were not present at the Sunday School meeting on May 16, but were present at the Ministerial Meeting in the evening. The congregation present at this meeting filled the church, and apparently the people were in a receptive mood, ready to respond to spiritual appeals. It needs to be remembered that in a gathering of this kind we may expect that all, or nearly all, profess to know God, so that a hearty reception of the message is almost a foregone conclusion. At least on this occasion hearty amens were freely given when the call was made for them.

Conference proper was organized on Friday morning with Bishops J. N. Engle, J. R. Zook, and H. K. Kreider (in the order given here) as moderators, and Elders A. D. M. Dick and L. Myers recording secretaries and M. L. Hoffman and Frank Brechbill reading clerks.

This action was followed by the roll-call of delegates after which "unfinished business" was taken up. This consisted of various reports of committees and of institutions—routine work. The work seemed to go forward with despatch under the guidance of Bish. C. N. Hostetter, Conference Secretary.

On Saturday 3 p. m. regular Conference work was suspended and love

feast services taken up. These services continued over Saturday evening (ordinance service) and Sunday forenoon. During these services a number of the visiting ministers ministered in the word to the edification of those in attendance.

Sunday afternoon and evening were allotted to the cause of Foreign Missions when reports from the fields were read, and addresses appropriate to the occasion given. The offering amounted to over \$1500.00 we understood.

On Monday morning conference work was resumed and carried forward rapidly, yet some of the program remained for Tuesday. As we started for home on Monday evening we can not refer specially to Tuesday's work which included the reports of several Boards,—Publication, Home Mission, etc. We understand the final adjournment was reached in the afternoon of Tuesday.

A few of the Kansas delegates with the editor were permitted to spend the Lord's day in the neighborhood of Garrett, fifty miles east of where conference was held. The auto ride, going and coming, was much enjoyed. The country we passed through was mostly level and the appearance of things along the way was indicative of thrift and good management. Visiting at the homes of the brethren H. R. Davidson and John Brechbill and others of the descendants of the late Elder Henry Davidson is a pleasant experience, indeed. We enjoyed a service with those of the neighborhood who had not gone to conference at the Union Church on Sunday morning.

It was, indeed, pleasant to meet so many brethren from the different

parts of the Brotherhood, from Canada, Michigan, Illinois, Iowa, Kansas, California, Oklahoma, Ohio, Virginia, and Pennsylvania. Many of the conference attendants of these days belong to the younger generation.

A recital of the changes that have taken place in the teaching and methods of doing things in the interval between 1889 and the present time might make interesting reading, but we are not sure that it would all be creditable. That year marked the beginning of our Conference experience. It was the time of our first acquaintance with the Kansas brethren, Samuel Zook, Jesse Engle, B. B. Engle, J. M. Sheetz, J. H. Eshelman and others. Pennsylvania brethren were mostly strangers to us too in that early day. The Visitor was in its infancy then. Sanctification teaching in its modern form was not then acute as it became some years later. The fire baptism movement was not thought of at that time. Foreign Missions were yet a thing lying dormant so far as the brethren were concerned. Five years later that question demanded and received sufficient attention from conference to start an organization which later became the Foreign Mission Board of the church. The progress made on this line since then is considered quite remarkable. But we are digressing.

One of the most vital acts of the recent conference, as it seemed to us, was the step taken which looks forward to a time, in the not so far future, when a mission of the Brethren in Christ church may be planted in Turkey, if the Lord will. Eld. Meshack Krikorian received creden-

tials from Conference for initiating such a work when the time may seem to be ripe for it. In the meantime he is actively engaged in connection with the Armenian Relief work, and has succeeded in collecting much money for the relief of the starving people of his own nation.

As to a place for the holding of Conference in 1919, we did not learn that there was any bid for it from any district so the matter is in the hands of the General Executive Board.

---

**Change of editorship.**—Action was taken by Conference professedly because of the present editor's advancing years, which places the burden on younger shoulders. Eld. V. L. Stump of Nappanee, Ind., was assigned to this office, but as to the time when he will assume the new duty we have not been informed.

---

#### SPECIAL NOTICE TO SUNDAY SCHOOLS.

The Order Blanks have gone out and ought to be in the hands of those to whom they are addressed when this paper reaches its readers. If any one has failed to receive the blank please notify us at once.

---

The Philadelphia love feast was announced to begin in the evening, but we are now informed that the services will begin earlier in the day. A good time is expected. A cordial invitation is extended.

---

What shall we say then? Shall we continue in sin? God forbid. . . . We have died to sin.



## THE PRAYER-COVERING.

## I Corinthians 11: 1-16.

"There is neither male or female: for ye are all one in Christ Jesus" (Gal. 3: 28).

Notice that it is believers, and those only, who are addressed (verses 1-3), that, according to **divine decree**, it is God, Christ, man, woman. In the address we should not lose sight of the **divine arrangement** in the creation,—God standing at the head, creating all things through Christ, (Col. 1: 15-17), who becomes the head of all creation, "visible or invisible," for "all things were made by him; and without him was not anything made that was made." (John 1: 3; Heb. 1: 2). This divine headship was partially, if not wholly, lost to the woman in the sin of our mother, Eve, whilst man did not lose his headship, for "Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2: 14). A part of the woman's curse was that the man should rule over her,—be her head. (Gen. 3: 16). In accord with this decree we find God making a covenant with man only, leaving him head of the woman, for God says "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised" (Gen. 17: 10-14). The decree obtains in the genealogy of the patriarch,—always counted through man (Matt. 1: 1-16; Luke 3: 23-38), in the disposition of the birthright,—always to the son, never to the daughter, and in the pronouncings of blessings. See Isaac's blessing upon Esau and Jacob; Jacob's upon his twelve and

Joseph's two sons, but never upon their daughters.

The women looked to their husbands as head, calling them lord. (I Pet. 3: 6). Thus, by **God's decree**, which Paul would not have us forget (verse 3), man was made the head of woman. Christ restores what was lost in Adam (Eve as well) without necessarily removing the decree of God, viz: that man is head of the woman, etc., (Tim. 2: 12, 13; I Cor. 14: 34). However, when God's arrangement is complied with, we are all one in Christ, "**There is neither male or female.**" Christ becomes again, as in the beginning, the head of us all, both male and female, of the body, the church (Col. 1: 18). The women at Corinth failing to recognize all of God's plan for oneness (verses 4, 5 and 6), are told that "every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."

God, by the Word (II Cor. 5: 19) now makes His covenant not with the male alone, as of old (Gen. 17: 10), but with both male and female, for "they were baptized, both men and women," (Acts 8: 12) whosoever believeth,—you and your children. (Acts 2: 38, 39; Col. 2: 10-12; Mark 16: 16). Women now, under God's arrangement are servants of the Church, (Rom. 16: 1-3; Philipp 4: 3), for Phebe was a servant of the church at Cenchrea; Priscilla was a more prominent worker than her husband, Aquila, in Christ Jesus, and women took the place of fellow-laborers in the Gospel with Paul. They are expected to pray and prophesy (I Cor. 11: 5; Acts 21: 9), and are as much responsible to Christ, the Divine Head, as if man had never been made head,—we all become e-

qual and should follow no man further than he follows Christ.

The Headship, Christ, is restored to the woman if she holds to her "sign of authority" (verse 10, New Translation), or covering. The man never having lost the headship (I Tim. 2: 14), is dishonoring his Head. Christ, to pray or prophesy with a covering (verse 4), not only dishonoring, but disobeying, and thereby truly losing sight of his Head (I Tim. 1: 19) by veiling Christ in an act of disobedience.

Sisters, by covering or veiling the head, show their sign of subjection in accordance with the decree of God (Gen. 3: 16), but, above all, they show their "sign of authority" over their "decreed" head, the man, looking no longer to him as their Lord. A sister's decreed head, the man, is lost sight of when in worship, and she sees not through her head, the man, for he is veiled, as is manifest by her "sign of authority," the covering. Thus, by Christ, we all become one, both male and female, looking to Him, the restored Divine Head (Gal. 3: 28).

Verse 5: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."

1. The Divine Head, Christ, is dishonored by disobedience and refusing to cover her head. Thus, by disobeying God, and refusing to show her relationship in the divine plan, she truly veils her restored spiritual Head, Christ. Man again becomes truly Lord, for his theories and plans are accepted, whilst Christ and His headship are lost.

2. The human head, man, is dishonored when the woman prays un-

covered, "for that is even all one as if she were shaven," because to pray with her head uncovered is not to use God's plan to show her power, thereby dishonoring man by pretending him to be what he is not. Christ is Head when we use God's plan.

Verse 6: "For if the woman be not covered, let her be shorn." If she disregards and dishonors her Divine Head, Christ, by putting off her "sign of authority," let her be shorn, "but if it be a shame for a woman to be shorn or shaven," a shame to cut off nature's covering, the hair, "let her be covered."

Verse 7: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." Here Paul reverts in his reasoning to the creation (Gen. 1: 26), and shows an additional reason why man ought not to cover his head; also another reason why women ought to cover theirs,—because "she is the glory of the man."

Verse 8: "For the man is not of the woman; but the woman of the man." This is Paul's first reason why "the woman is the glory of the man," according to nature.

Verse 9: "Neither was the man created for the woman; but the woman for the man." Paul's second reason why "woman is the glory of the man," is a reason drawn from the purpose in the creation (Gen. 2: 18).

Verse 10: "For this cause ought the woman to have power on her head (or a sign of authority)." Paul having given two reasons why "the woman is the glory of the man," presses the necessity of a covering, a sign of authority, power, over or above that old glory,—for we are one



in Christ by this divine arrangement of a covering in prayer,—the human head, and human glory veiled or hidden in Christ.

"Because of the angels." The angels or ministering spirits are sent forth to minister for them who shall be heirs of salvation. (Heb. 1: 14). Surely they, who behold at all times the face of the Father (Matt. 18: 10; Luke 1: 19), understood God's arrangement in the creation, in the curse, and, above all, in the plan of redemption. If God would curse (Gal. 1: 8, 9), and put the angels, which kept not their first estate, in chains unto the judgment (Jude 6), would not one be cursed that ministered to us who willfully refuses God's plan? A fallen angel might minister and help to separate us from the love of God, but if we use the "sign of authority," adhering to God's plan, I am persuaded, that neither death, nor life, nor angels, shall be able to separate us from his love, (Rom. 8: 38).

Verse 11: "Nevertheless neither is the man without the woman, neither the woman without the man in the Lord." Paul had two parties to contend with, the one wanting the woman to be held down as under the law, the other wanting to throw off all,—even the divine plan by which their oneness is sealed. He first presses the reasons for the covering, in order to the oneness in redemption, and now the necessity of a oneness in the Lord,—existence demands both male and female. God removes the decree, making them one through the prayer-covering.

Verse 12: "For as the woman is of the man, so is the man also by the woman." Here he gives a balance to his reason in verse 9, showing a

reason for equality, which he has secured by showing the necessity of veiling the head, a sign that man is not head, but Christ, "but all things of God." This is all God's arrangement.

Verse 13: "Judge in yourselves: is it comely that a woman pray unto God uncovered?" Since you have my reasons that are of God, says Paul, I appeal to your judgment, is it becoming for a woman to pray without a covering? Since Paul has made an appeal to their judgment, he takes them on the ground of nature, aside from revelation, and shows nature's covering, the hair, which, aside from the revealed will of God, would be all the covering necessary though but with the hair only for a covering, the decree obtains and the woman remains slave to man.

Every one who takes the ground that the hair is all the covering that the woman needs in prayer, must of necessity admit that the decree of God is in full force, and that woman's curse has never been made good in Christ. It is no strange thing to find God's decrees obtaining whenever and wherever we do not use His means to escape their force. A glance at those who say, "Lord, Lord," and do not the things Christ says, Matt. 7: 21, will show the truth of God's Word. Why are women given to fashion so much more than men? Why do they become slaves to fashion? The answer is a glorious confirmation of the truth of God's Word. The woman refusing to be subject to Christ, unconsciously but devotedly bows to her decreed head, man. Her energies and powers are directed to please and attract man. She will

sacrifice health, comfort and modes- wear the covering, "a sign of author-  
ty in her blind submission to the ity."

curse. Flee to Jesus, "and ye shall Verse 16: "But if any man seem  
know the truth, and the truth shall to be contentious." Contentious a-  
make you free." (John 8: 32). bout what? That which he has been

May we appeal to every woman talking about, the covering, "we  
who does not wear a special prayer- have no such custom." No such  
covering, to turn her thoughts upon custom as what? As for women to  
herself and see if she is not a living appear in public without the cover-  
witness of the truth and power of ing. History shows this fact to have  
God's Word. obtained then in all public assem-  
blies. Clarke says, "Let her carry

Who seeks harder to please men than God? Who follows parents a public of infamy," if she will not  
rather than Christ? Who obey hus- wear a veil.

bands before Christ? Who takes "Neither the churches of God."  
the minister's word in preference to Paul here impresses the necessity of  
Christ's word? All who are under a covering, appealing even to their  
the decree. Any local church or any surroundings, declaring that the  
sister in the Brotherhood, who drops churches of God have no such cus-  
her prayer-covering, soon makes tom as for women to put aside the  
man her head and unconsciously falls covering.

under the decree—pleading for more The question arises, why some  
freedom to walk with the world. The translators use the word covering  
churches which have dropped the and others the word veiling, and why  
prayer-covering have lost sight of they do not use the same word all  
Christ as Lord and Master. the time. If we refer to a Greek

Verses 14 and 15: "Doth not even lexicon we find the reason is clear,  
nature itself teach you, that, if a viz: the word translated covering or  
man have long hair, it is a shame veiling (verses 4, 5 and 6), comes  
unto him? But if a woman have from the word kalupto, "to cover  
long hair, it is a glory to her: for her with a thing, or to put over as a cov-  
hair is given her for a covering." ering;" the word translated covering  
This is what nature teaches, says (verse 15) comes from the word  
Paul, what you get naturally or in- peribolaion from perballo, to throw  
tuitively. Because you, according around. The expression (in verse  
to nature, understand this, why re- 10) "power on her head," or "sign of  
ject the divine plan? Using Paul's authority," comes from the word ex-  
reasoning here, which adds great ousia, signifying a special covering.

weight to his reasoning in verse 6, Finally, let us not lose sight of  
we see why the appeal to nature is God's arrangement, but hold to the  
made. "If a woman have long hair, "sign of authority," thereby being  
it is a glory to her." Since you un- one in Christ.—Selected by C. C.  
derstand this, if you will not wear Burkholder.

the covering aside from nature's, let "Man comes nearest to divinity  
that glory by nature be shorn off when most perfectly carrying out  
(verse 6) but if it be a shame to cut the will of God for the world."

## CONTRIBUTED.

### SALVATION.

(Concluded from last issue.)

We have traced the sinner from a stranger, yes, an alien: the Holy Spirit convicted, or arrested, him; the Father drew him to a knowledge of His tender love and pity; the Son drew him to the cross, and there he read his pardon and peace; the day dawned and the shadows fled away, for to him the Sun of Righteousness, Christ in God. David says "I will had arisen with healing in His wings. He has got acquainted with each person of the Godhead, he is reconciled with God, now he enters into relationship with the Father and His son Jesus Christ, and the Comforter becomes his "Abiding Guest." Listen. And **this** is Life Eternal, that they should **KNOW** thee the only true God and Jesus Christ whom thou didst send" (John 17: 3, R. V.) "He that heareth my word and believeth Him that sent me **hath** eternal life and cometh **not** into Judgment but **hath** passed from death unto life" (John 5: 24). "My sheep hear my voice and they follow me, and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of my hand" (John 10: 27). "For ye died, and your life is hid with Christ in God" (Col. 3: 3 R. V.).

In all the forty years I have belonged to the Brethren church I have never heard a sermon on "Eternal Life." Why such a glorious theme has been so studiously avoided may be left for others to explain. When a new house is built in a city it is connected up with the water system, there is pressure enough to convey it to the attic, and an unfailing supply

for every need. No one can see where the water comes from, for the pipes are hidden in the earth, but miles away, up in the hills, is a vast reservoir fed by living springs, that never go dry.

When a new spiritual house is built, "a new creation," it is connected up with Him who is not only the Way, and the Truth, but the Life. David says, "All my springs are in Thee." The pipes are hidden from human eyes; Our life is hid with Christ in God. David says "I will look unto the hills from whence cometh my help." Away up in those heavenly heights, in Jesus Christ, is an inexhaustible reservoir of Life and Love, ample enough to supply every need. The supply of eternal life is Divine in its **source**, and its channels are of divine construction. Two very important factors are definitely settled, the supply is **sure** and the channels of communication **can not** possibly get out of order. Paul says, "We have this treasure in earthen vessels." Jesus, speaking to the Samaritan woman calls it a "Well of water springing up" in the soul of the believer. This is the **human** end and as such is subject to human will and frailty and obstruction: to its constant flow, but remember that whatever rubbish clogs its upward course, the pipe is full of water still, ready when removed away to flow blessedly on as before.

Jesus speaks of two "**Rests**," one **given** and the other **found**. We have already described the first rest in this article, the "well of water" figure applies well to it, a "given" rest. What a blessed time we had when we were first converted and the sweetness and joy of pardon and peace filled our souls. But also we



soon learned that although our salvation was a settled question, we were still in the flesh, and the flesh was opposed to the cross, and our stubborn wills gave us much trouble and our **disobedience** clogged the flow of the divine life into our souls and we sadly sing with the poet:

**"What peaceful hours I once enjoyed,**

**How sweet their memory still,  
But they have left an aching void,  
The world can never fill."**

How many poor souls through unscriptural teaching get entangled in the snare of the devil and think they have lost their **salvation** when they have simply lost its joy. If, "The joy of the Lord is our strength," it is a tremendous loss that the soul cannot well sustain. We have tried so hard to "be good" and yet all our best efforts have failed. We have no desire to go back and no power to go forward. As we previously said there are two "Rests" and the second one is "The Believers rest of filial obedience." Just as the first could only be attained by faith, so this is reached by the same means. Just as we had to rest entirely on faith in God to save us, so must we have faith that God **only** can **keep** us, and it means much to learn that lesson thoroughly. "Ye are kept by **faith** through the **power** of God."

Many people have such crude ideas of salvation they think at their conversion God gave them, in connection with their own efforts, a nice little "start off" and now they must "work out their soul's salvation with fear and trembling." What if they should fail to work quite enough. What a sad misquotation. The verse reads "Your **OWN** salvation:" some-

thing **already** in possession. Jesus says "The Kingdom of God is within you." Paul says "ye are not your own, ye are bought with a price." Does it not follow then that the king should reign supreme in His kingdom, and that the soul He has so dearly paid for should obey His will? Surely so. Jesus said "Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall **find** rest to your souls. For my yoke is easy and my burden is light." O beloved we never know how strong self and all that it means, is, till we come to **surrender** and **sacrifice** it. O how it hurts as the nails are driven through it. Faith in God however, enables us to say:

**"The dearest idol I have known,  
Whate'er that idol be;  
Help me to tear it from thy throne,  
And worship only thee."**

We must be "Willing in the day of his power." Praise His name: "It is God that worketh in you both to **will** and to **work**, for his own good pleasure." David says "I will run the way of thy commandments when **THOU** shalt **enlarge** my heart."

Now we come to the Savior's description of the "Believer's Rest." He that believeth on me as the scripture hath said, from within him shall flow rivers of living water." To believe on Him as the **scripture hath said** is to know no will but His will, to obey no voice but His." "My sheep hear my voice and they follow me." Can we hear it? Yes,— "Thou shalt hear a word behind thee (whispering over your shoulder) saying, **THIS** is the way, walk ye in it, when ye (naturally) would turn to the right or turn to the left." "Rivers of living water," the flow of

eternal life into the soul has been enlarged, divine power in response to faith has cleansed the rubbish away, the once choked up well sends up a stream like a river and obedience to God's will will keep it flowing until God says "It is enough, come up higher," and it rises to its heavenly source.

Now, while I have treated this at length to show its different phases, is it not simple after all? It is simply taking God at His word and asking no questions. God asks for faith not feeling. He raises the soul dead in trespasses and sins. "He giveth unto us eternal life." Shall we not believe that? Suppose some one could have asked Noah "Don't you feel afraid that after all the ark may run amuck of a rock and get wrecked after all? I think I hear Noah say, "I don't feel about the matter at all. I know the Ark is built as God ordered it, it has no steering gear or life saving apparatus, God at His own chosen time said "Come thou and all thy family into the Ark" and God shut us in and our safety is assured. But as to my life within the Ark I have grave responsibilities on the voyage, that cause me "fear and trembling. All these creatures are committed to my care to feed and care for, so at the end of the voyage I can give account of my stewardship "with joy and not with grief."

Listen to St. Paul, "I know him whom I have believed, and I am persuaded that He is able to guard that which I have committed to him against that day" R. V.

O brethren I am so glad my salvation is a free unmerited gift of God, and that Gift is "Eternal life through Jesus Christ our Lord, I am glad the

Ark is of God's preparing, and that

in its shelter the believer is perfectly safe. I am glad for the 8th chapter of Romans and its concluding notes of triumph. I am glad for the Pilot,

"Jesus Savior, Pilot me,

Over life's tempestuous sea;

Unknown waves before me roll.

Hiding rock and treach'rous shoal,

Chart and compass come from Thee,

Jesus Savior, Pilot me."

I am glad our relationship with God is a cable so strong that no power on earth or in hell can break (Rom. 8), and that our communion and fellowship with God is a slender thread easily broken by thoughtlessness and disobedience, and thus proving an incentive to watching and praying to keep it intact.

I am glad, if we make slips, for "In many things we all offend," we need not wait till next winter's revival meeting, but getting alone with God, "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

Finally, I am glad amid these awful times of "rack and ruin" temporal and spiritual, "The foundation of God standeth sure, having this seal the Lord knoweth them that are His, and let everyone that nameth the name of Christ depart from iniquity" (II Tim. 2: 19).

This is a very lengthy article as I have quoted more scripture "verbatim" than usual, chiefly from the R. V. I hope the editor will divide it

up in sections that will not weary the readers but lead them to "Prove all things and hold fast that which is good."

Richmond Hill, Ont., Apr. 1.



## REMEMBER LOT'S WIFE.

By OMAR G. WORMAN.

These are words that were spoken by our blessed Savior, Jesus Christ. We are to remember Lot's wife—how that God had told Abraham that he was going to destroy Sodom and Gomorrah.

"And the Lord said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment that the Lord may bring upon Abraham that which he has spoken of him."

Can this be said of us that we command our children, etc., like Abraham, and are walking in favor with our Master? Are we in the place where the poet says:

And He walks with me, and he  
talks with me,  
And he tells I am His own,  
And the joy we share as we tarry  
there,  
None other has ever known."

God told Abraham that He was going to destroy the cities because the wickedness was great. Abraham pleaded because he had loved ones there; but God made provision for the righteous, which He always will. He told Lot and his wife to escape: they believed the Lord's Word but the others just laughed and mocked at the sayings of the Lord, like today, they do not believe God's way: but whether you believe or not God's word is sure and steadfast and what

He says will come to pass, will come regardless of men and women's ways to outwit Him.

Lot did not want to go at first but the Lord told him He could not overthrow the cities until he and his wife and two children escaped. How gracious the Lord is to His people. He will not destroy His own, they that have their faith centered toward Him. Lot went to the houses where the young men lived who had married some of his daughters and said, "Hurry, and get out of this place for the Lord will destroy it." But his sons-in-law, the husbands of his daughters, would not believe his words. They only laughed at him. What a mistake it was for Lot to live in a wicked city where his daughters were married to young men living there. With Lot's pleading they would not go, so Lot had to go with his wife and two daughters. What a sad picture this is,—the father, and mother and two daughters flee from the cities and leave the daughters and sons-in-law. Others laugh at him too. How it must have hurt his heart that they would not believe the Lord! Is it not true to-day? How it grieves us that our loved ones, cousins, aunts, etc., are not on the road to heaven. Judgment is upon this earth. We are warned to be ready: we are supposed to be lights in this dark world, salt to the earth, ambassadors for Him, like in days gone by. God's promises were true, they are the same to-day. The message today, like of old, is, "escape for your life." Jesus Christ is the only one that can give you the life that will not perish. Lot moved out and God overthrew the cities. That is a shadow, a type, of what God is going to do to this world, with

fire and brimstone, and all they that do not obey God will be destroyed and cast into hell regardless of what the Russellites teach. God's word is unchangeable. God cannot lie.

Can we draw our minds away from this life for a few moments and see Lot, that righteous man, fleeing for his life? O for a faith to believe all things, just to move at His command! The angels are saying "Escape for your life; do not look behind you, do not stop anywhere in the plain; climb up the mountain or you may be destroyed." We are saved by faith, and Lot had learned this lesson but sad, as the story goes on, his wife had not learned it or she would not have looked back. Like Eve, she looked. Her mind was drawn away from God: she lusted for the things of the cities which was wrong. Perhaps she wanted to take some little pet thing along, but God says we must forsake all.

God had told them not to look back. He warns us the same: if we look back, gaze upon the pleasures of this world, we will become hardened. We ought to be obedient to Christ Jesus.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." (Heb. 2: 1, 2, 3).

Lot's wife was turned into a pillar of salt. Jesus says "Remember Lot's wife." Why? Because she was

told to escape and she disobeyed the Lord. Today she is a gazing stock: people look upon her. How many pillars are along the pathway of life that people are pointing at. You

can hear people say, There is one that started out for the kingdom and became weary, looked back. Something did not just go the way they thought. O these little trifles! Is that all? they must be endured? No!

**"Must Jesus bear the cross alone  
And all the world go free?  
No there's a cross for every one,  
And there's a cross for me."**

They are of no benefit to the church of God and not to the world.

When you are once started out for Christ and go back, you have no pleasure: you are like the man that is walking among the tombs—in darkness. O retrace your steps ere the Spirit of God will leave you. Yes,

leave you so that you will not be a pillar to the world. God has said He will destroy this world. Do you have faith in God that He will then?

Escape for your life,

Launch out in the ocean of love like Noah, Abraham, and others who believed His word and were saved. And if you, my dear reader friend, have faith in God that He is able to do what He says, will be with you in all trials, discouragements, you can sail over the storms of life, safe into the harbor of rest, ever to be with the Lord: never look back when once you are enlightened and tasted of the goodness of God, or you will be like Lot's wife. Today she would not be a reproach if she had obeyed God. Neither will you if you move at His command. Listen to the words of the poet:

Hear the words our Savior hath  
spoken,  
Words of Life, unfailling and true;  
Careless one, prayerless one, hear  
and remember,  
Jesus says, "Blessed are they that  
do."

and now, should children be called  
goats?

I hope this will not hit changed  
hearts: if it does it takes a little  
more fire of God to melt it out. It  
cannot be that a true child of God  
calls children kids.

Mt. Joy, Pa.

All in vain we hear his command-  
ments,  
All in vain His promise too;  
Hearing them, fearing them, nev-  
er can save us,  
Blessed, O blessed are they that  
do.

They with joy may enter the city,  
Free from sin, from sorrow and  
strife, sanctified, glorified,  
now and forever,  
"They may have right to the tree  
of life."

#### CALLING CHILDREN WHAT THEY ARE NOT.

By JACOB ZERCHER.

If this should come under the eyes  
of any one who is guilty of calling  
children "Kids, or Kiddies," (not  
even youngsters,) he, or they, should  
look well to themselves, and take an-  
other dip into the fountain (if they  
ever were there) and let the Holy  
Spirit teach them so they may not be  
turned to the left as the goats were,  
because kids are young goats. This  
should not be true of the world,  
much less of the children of God. No  
true child of God will do this.

Jesus said "Suffer little children,  
and forbid them not, to come unto  
me for of such is the kingdom of hea-  
ven" (Matt. 19: 14).

Dear ones, think of it. Jesus  
turned the goats to the left but to  
the children He said come unto me,

#### LIGHT IN THE DARKNESS.

By W. H. ENGLER.

That most informal of all agencies,  
human force, unguided, undisciplin-  
ed and untutored by the higher i-  
deals of life and service, is the cour-  
age of Satan for the affliction of the  
righteous. There have been many  
nights of human gloom in many  
lands and many ages, and there have  
been times when the world itself  
seemed swathed in the mantling  
gloom of an unrelieved night. But  
there has never been a night when  
the star did not emerge with its  
golden rays to spread the soft light  
of placidity upon the scene of dis-  
tress. So will it be with the times  
through which we are now passing.  
Faith lifts up its eyes and beholds a  
star. It may be the star of destiny  
or the star of peace or the star of  
civilization—always in the ascend-  
ency is some star, rising from out  
the vacant stretches of an unfa-  
thomed space and becoming lumin-  
ous as the light and leading for a  
people or an age.

At the present time the world, de-  
spite its woe is looking toward the  
star. Some have called it the bright  
and morning star. Some have liter-  
alized it as the star of Bethlehem  
that shone above the Judean hills.

But the star will be seen only by the  
eyes of faith. No one can find hope  
in the world save as faith reveals it,



and many are taking up the mockery land that hath no need of the Sun or of those of old who cried out the moon, of which the Lamb is the "Where is thy God?" Force, that light.

inhuman agency of dehumanized potentates is the dread instrument of Satan and his angels of the pit, that ravage the age and have risen against the Most High. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

The world was under the sway of unmitigated force. The tributary legions of Caesar were housed in all lands, and the gates of all walled cities saw them taking toll of those who passed in and out. The flesh of all lands was the flesh of Roman vultures. And the world was deep in the very dregs of woe and want and waste and wickedness. Then there rose a star. Then there came forth the mark of the Almighty from the maze and mystery of His councils. Rome was stopped in its march of force and rapacity. The power that had extended its sway and that had caused its eagles to be blazoned upon the mint of all lands, was stopped in its course. As the stars in their courses fought against Sisera, so the Star of Bethlehem fought against the might of Rome. In the slant light of that star was visioned a cross for the back of one, who when He was through with its infliction upon Calvary, laid it upon the back of Rome, Rome bent and broke beneath the burden, its Emperor Constantine, saw the symbol of the cross blazoned in the sky with the inscription: "In this sign conquer." The star has disappeared from view, the cross has risen in the light of the world's new dawn no longer darkly, lined against the skies of the world, radiant in the reflex light of that

The world today is under the light of the cross of sacrifice. It is no somber cross. It is the cross of might and power ordained by God. Against the guile of those who would rule the world with wickedness and woe is placed the symbol of service, even the service of blood. \* \* \* \* \* The star of Bethlehem, hidden for the time, is still seen by the eye of faith and it is the jewel that stands at the apex of the world's cross. Therefore do Christians of all lands and climes "Thank God and take courage."

Union Bridge, Md.

#### CHRIST LEFT OUT.

By A. S. ROTZ.

Without the blessed Lord and Christ,  
Whose blood for sin was sacrificed,  
The soul is barred from heaven's door,  
Poor, helpless, wounded sick and sore,  
If sinners will the Christ receive  
He'll cleanse the heart, heal and forgive.

Without the door, He tenderly  
Has waited long and patiently.

With Christ left out no rest is found  
For souls by sin and Satan bound;  
For sinful pleasures, lust and gain  
But lead to sorrow, grief and shame.  
Tho' earthly treasures are enjoyed,  
The soul has still an aching void;  
For carnal pleasures gratified  
Still leaves the soul dissatisfied.

With Christ left out it is in vain.  
For earth to seek immortal gain;  
For all her boast of mighty pow'r  
Is like an ever fading flow'r.  
The fool may revel in his sin  
And seek his selfish aims to win,  
But when his fleeting breath has fled  
An awful hell must be his bed.

With Christ left out no moral show  
 Can cope with man's eternal foe;  
 Nor could the pow'rs of earth combined  
 Release his troubled soul and mind.  
 The highest offering he could bring  
 Would never full salvation bring,  
 Nor could his grief for sins atone  
 For Christ must save and Christ alone.

With Christ left out, O what is man!  
 His life is but an empty span.  
 He may propose but not dispose  
 For God alone the future knows.  
 Where Christ is not the highest goal  
 There is no anchor for the soul.  
 All other means can not avail;  
 To trust in self is but to fail.

With Christ left out, life's stormy sea  
 Is full of woe and misery.  
 When tempests rage and clouds appear  
 There is no beacon light to cheer.  
 Engulfed by Satan's tyrant pow'r  
 All courage fails and spirits cow'r,  
 While death is lurking everywhere  
 In dismal scenes beyond compare.

With Christ left out, in trouble sore  
 Then Satan with a fearful roar  
 Adds pain and anguish to the soul  
 As lightnings flash and thunders roll.  
 Alas! for that poor troubled soul  
 Without a comfort to console!  
 No blest Redeemer to implore  
 For safe retreat on yonder shore.

With Christ left out, without a hope  
 The lost of earth in darkness grope  
 With aching heart and eager eyes  
 And troubled soul and weary sighs.  
 Most wretched poor and sad indeed  
 Will be that soul in direst need  
 Who has no Savior gone before  
 When death approaches at the door.

With Christ left out, O sad will be  
 The lost when time no more shall be.  
 Their bitter wail no tongue can tell  
 When they must take their place in  
 hell.

For in that day when Jesus comes  
 To gather home His faithful ones,  
 The door of mercy God will close  
 To all who did the Christ oppose.

With Christ left out, man's record there  
 Will doom his soul to dark despair,  
 In dreadful anguish grief and fear  
 Without a ray of hope to cheer.  
 With sin and all iniquity  
 Thru out a long eternity,  
 He there in awful pain and gloom  
 Must suffer his eternal doom.

Chambersburg, Pa.

### "THOSE WASTED YEARS."

By J. C. BURKHOLDER.

One day while gazing on a scene,  
 As o'er my cheeks fell burning tears,  
 My heart was aching sad and pained,  
 I gazed upon those wasted years.

I lifted my eyes and looked beyond,  
 Those years that lay in waste,  
 Beheld a scene I'll ne'er forget,  
 As thru the bourne of time I haste.

I saw a child with streaming locks,  
 His cheerful heart so light and free,  
 Who ne'er forsook that sacred spot,  
 To kneel beside his mother's knee.

His lips ne'er spoke a word of guile,  
 No sorrows marked his brow,  
 His life was free from sin and shame:  
 O, God have mercy on him now.

A few short years and he had to face,  
 A cold dark world with all its care,  
 He left his home—a mother's love,  
 No more to hear his mother's prayer.

Away far out in the depths of sin.  
 Still wandering away from his God,  
 No thought of his Christ upon the cross,  
 No thought of his mother beneath the  
 sod.

Still on and on, this wild career,  
 Still living in blackest night,  
 Still plunging in sin so gross and black,  
 Still drifting away from the light.

But Hark!—there arose a piteous cry.  
 All heaven is bending now,  
 Some mother's boy for mercy pleads,  
 Must he reap his harvest now?

In the deep midnight his cry was heard,  
 As it rose before the throne,



His Christ was saying with outstretched  
arms,  
"O wandering child, come home.

There Christ spoke peace to my sinsick  
soul,

I heard His tender voice,  
And Jesus spread the news abroad  
And mother and heaven rejoiced.

Dedicated to my Bro. F. F. B.

### THE SUPERIORITY OF THE NEW COVENANT.

The following essay was prepared in regular class work at the Bible School by Sr. Ruth Brechbill and is here printed by request.

In the old dispensation God condescended to make agreements or covenants with men.

His covenant with man was a free promise on His part generally based upon the fulfillment of certain conditions by man.

He established covenants with Noah, with Abraham, with Adam, and with Moses besides many others.

Christ is the Mediator of the New Covenant which was given in contrast with the Covenant at Sinai. The latter Covenant is of a more spiritual character, administered by the Spirit, based on faith, and extended to all nations.

The Law made nothing perfect, but, to a great extent, it was a key to the future. The Law was the servant, whose task it was to guide the child to the true teacher, and Christ was "the end" or "object of the law."

The law was not a means for justification and salvation. It had no power, yet we dare not make void the Old Covenant since Christ said that He came not to destroy the law, but to perfect it.

The New Covenant brings light and liberty to the soul. It is faultless, and requires nothing but what

it promises grace to perform. It's promises are more clear, and more spiritual. Numerous promises are given, not only for spiritual and eternal blessings, but also temporal blessings as far as shall be for God's glory and man's good. Furthermore, the New Covenant contains the promise of Heavenly glory. This was obscurely shadowed forth by the promises of the land of Canaan, a type of Heaven.

The New Covenant will always be new to those who enter because it is being preserved by God's power. It was brought about because of His mercy, love, and grace. His wisdom planned it; His Son purchased it, and His Spirit brings souls into it and builds them up in it. God gives His people understanding to know His will and to believe it. He writes His Law upon the hearts of His people.

He promised to be a God to His people, a God who is able to accomplish all things, who does even more than we can ask. In return He asks for a people who will love and obey Him, and He accomplishes this through His grace.

The Old Covenant was hard to understand, because it was shadowy, dark, and ritual. Teachers of the law were few, but during the present dispensation, we have large numbers of ministers and teachers, and the Holy Spirit is our personal teacher.

The Old Covenant had ordinances of divine services. The priests entered into the first tabernacle to fulfill God's law, and the high priest entered into the Holiest of all to offer blood for his sins, as well as for the sins of the people.

Christ came to earth to become our High Priest. He needed not the blood of animals as a sacrifice, but offered Himself without spot to God. Without the shedding of blood there is no remission of sins.

If the blood of animals sanctifieth to the purifying of the flesh, "how

(Continued on page 21.)

## UNITED ZION'S CHILDREN D'P'M'T.

EDITOR:--BISH. H. G. LIGHT.

## EDITORIAL.

## AN ALL-THE-DAY RELIGION.

Deut. 11: 19.

Religion is a thing for all the day and for every day. It is not something apart from life, it is life itself—life sublimated, life at its best, life as God meant it to be. It is something which a man is to take to bed with him, rise with in the morning, and keep in touch with all the day. Hence it is a disastrous thing when religion and life are separated and especially when business and religion are kept in water tight compartments and not allowed to mix. The whole of life's activities are to be made religious and the home and the workshop, equally with the prayer-closet and the sanctuary, are to be looked upon as holy places.

The picture here presented is that of religion interwoven into the everyday life of the home. The father, as the priest of the household, teaches his children the commandments of Jehovah, talking of them when "sitting in the house and when walking by the way, and when lying down and when rising up." Religion is an all-the-day affair; it complexities and governs the whole life. If Christ were taken as a partner in every undertaking, many sorrows and heartaches would be avoided. Is it not true that very often we find more speculative ventures among the plain people, than among others, yet they profess to be a sanctified class of religious people peculiar from the rest and because of their profession

draw others into ventures which ultimately will bring others to suffering and want.

The Savior when tested by the scribes as to the greatest commandment, replied. The Greatest or First commandment, is to love thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. --The second He said is of like prominence, which is to "Love thy neighbor as thyself."

When we practice these rules laid down by our Savior, we will not profit at the expense of our fellowmen but will look upon the things of our brother and care for him.

## THE LANCASTER MISSION.

On May 12, in the morning we had interesting services, and reception of members. Two united with the church. In the afternoon baptismal services were had which were also very spiritual, three were baptized with water. Rev. Isaac Kauffman did the baptizing.

In the evening communion services were held and a very large number, about seventy, communed. The attendance all through was very good. The blessing of God was truly resting upon the services.

The Mission should truly be more remembered in our prayers and in a material way: many a one could be reached would we have more means for that purpose. May the Lord move some dear people to help along in food, clothing, and money in order that the needy could be helped and thus brought to Christ.

Red Cross Work at home and abroad are the duties of all Christian believers.

A Brother.

## TRUE FITNESS FOR

## THE MISSION FIELD.

**S**UCCESSFUL missionary work in heathen countries is done only by missionaries who possess the Holy Spirit and a rare combination of personal traits. In too many cases, the examination of the candidate fails to reveal the presence or the absence of this combination. But the following story shows how an unusual examination made known that a certain young man was just the sort of missionary needed.

It was mid-winter. The examiner sent the candidate word to be at his home at three o'clock in the morning. When the man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the examiner appeared, and asked the candidate how early he had come. "Three o'clock, sharp."

"All right, it's breakfast time now: come in and have some breakfast."

After breakfast they went back to the study.

"Well, sir" said the examiner, "I was appointed to examine you as to your fitness for the mission field. Can you spell, sir?" The young man thought he could.

"Spell baker then." "B-a-k-e-r."

"All right; that will do. Now, do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?" "Four."

"All right; that's splendid. You'll do first-rate. I'll see the board."

When the board met, the examiner reported. "Well, brethren, I have examined the candidate, and I recommend him for the appointment. He'll make a tip-top missionary—first-class. First, I examined the candidate on his self-denial. I told him to be at my place at

three o'clock in the morning. He was there. That meant getting up at two o'clock, or earlier, in the dark and bitter cold. He got up, and never asked me why. Second, I examined him on promptness. I told him to be at my place at three o'clock sharp. He was there, not one minute behind time. Third, I examined him on patience. I let him wait five hours for me, when he might as well have been in his bed, and he waited, and showed no signs of impatience. Fourth, I examined him on his spirit. He didn't get excited; met me perfectly pleasant; didn't ask me why I had kept him waiting, on a cold morning, from three to eight o'clock. Fifth, I examined him on humility. I asked him to spell words a five-year old child could spell, and he didn't show any indignation; didn't ask me why I treated him like a child or a fool. Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble. He's just the man for a missionary, and I recommend him for your acceptance."—Selected.

---

 FOR A GUEST ROOM.

Sleep sweetly in this quiet room,

O thou whoe'er thou art,

And let no mournful yesterdays

Disturb thy peaceful heart.

Nor let to-morrow scare thy rest

With thoughts of coming ill;

Thy Maker is thy changeless Friend,

His love sur-rounds thee still.

Forget thyself and all the world;

Put out each feverish light;

The stars are watching overhead;

Sleep sweetly then. Good-night.

Selected by Sarah Wiebe.



## PUBLISHER'S NOTICE.

To Subscribers:—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., JUNE 3, 1918.

## NAMES AND ADDRESSES OF THE TREASURERS OF THE DIFFERENT BOARDS.

Foreign Missions:—S. G. Engle, 4014 Spring Garden, Philadelphia, Pa.

Home Missions:—D. R. Eyster, Thomas, Okla.

Beneficiary and poor:—H. O. Musser, Elizabethtown, R. R. 3, Pa.

Executive Board:—Amos Wolgemuth, Mt. Joy, Pa.

### PLEASE TAKE NOTICE

that the editor of the VISITOR has his home in Harrisburg, Pa., and that all correspondence, whether it has to do with subscriptions, renewals or new, and all contributions for the VISITOR pages should always be addressed to the editor, Geo. Detwiler, 1175 Bailey St., Harrisburg, Pa.

## MARRIAGES.

HERR.—AUCHER.—On Thursday, April 25, 1918, at the home of the officiating minister, Bish. H. B. Hoffer, Manheim, Pa., occurred the marriage of Bro. John S., son of Bro. and Sr. Jacob Herr of Manheim, Lanc. Co., Pa., to Sr. Anna Mable, daughter of Bro. and Sr. Henry Aucher of Lykens Valley, Dauphin Co., Pa.

HAMILTON.—GEDKE.—On May 1, 1918, at the home of the bride's parents, Bro. and Sr. Chas. G. Gedke, Kindersley, Sask., Canada, their daughter, Elizabeth Alexandra Gedke to Bro. Donald Lindsay Hamilton of Kindersley, Sask., Eld. Archie Carmichael officiating.

BURKHOLDER.—MARTIN.—On May 21, 1918, at the home of the bride's father, Eld. Jacob N. Martin of Elizabethtown, Pa., there occurred the marriage of his daughter Sr. Fannie and Bro. Henry B. Burkholder of Harrisburg, Pa.

MILLER.—NIESLEY.—On May 7, 1918, at the home of Rev. B. F. Long, the officiating minister, there occurred the marriage of his niece, Sr. Sara E. Niesley to Bro. Henry S. Miller, both of Cedar Springs, Pa.

## OBITUARIES.

HEISEY.—Sr. Martha Niesley Heisey wife of Bro. David G. Heisey of Elizabethtown, Pa., was born April 27, 1856. died April 16, 1918, aged 61 years, 11 months and 19 days. Sister Heisey is survived by her husband and the following children, Martin, Lizzie, wife of Sam'l Z. Miller, Lottie, wife of Aaron H. Martin, Irvin, Walter, and Mary wife of David H. Martin of Elizabethtown, and vicinity Martha, wife of Harry Stauffer, of Palmyra, and Ella wife of Daniel Wolgemuth of Harrisburg. Also one sister and four brothers Mrs. Amanda Risser, Simon, Martin Hiram and Peter Nissley. Sister Heisey united with the church about thirty-two years ago

and faithfully filled her place as a deacon's wife for a number of years. We believe our loss is her eternal gain. Funeral was held at the Elizabethtown church April 19. Services were conducted by Elds. L. O. Musser, Abram Hess and Irvin Musser. Text II Sam. 12: 23, selected by her husband. Interment in Conoy church grave yard.

**PAGE.**—Anna Page was born in Dauphin Co., near Harrisburg, Pa., July 26, 1845. She came with her parents (the late Bro. and Sr. Samuel Page) to Dickinson Co., Kans., where she resided until the time of her death which occurred at Abilene, Kans., April 8, 1918. She was converted early in life and became a member of the Brethren in Christ church, to which body she remained faithful until the time of her death. She lived an humble, conscientious and self-sacrificing life willing rather to serve others in preference to herself. In the last few weeks of her life she seemed to have premonition of her approaching end of which she spoke quite frequently. Funeral services were conducted by Eld. J. M. Sheets assisted by Eld. J. R. Herr, April 11, 1918, at the Bethel church. Burial in adjoining cemetery.

### LOVE FEASTS.

#### PENNSYLVANIA.

Grantham, Pa., \_\_\_\_\_ June 5, 6  
Martinsburg M. H., \_\_\_\_\_ June 8, 9  
Lykens Valley, F. Grace church, June 8, 9  
Gratersford, \_\_\_\_\_ June 8, 9  
Philadelphia Mission, \_\_\_\_\_ June 15

#### OHIO.

Stark Co., dist., Valley Chap., June 15, 16

These Ohio love feasts extend a hearty invitation to conference attendants from the east to stop off and enjoy these seasons.

#### MICHIGAN.

Mooretown, \_\_\_\_\_ June 8, 9  
Carland, \_\_\_\_\_ June 15, 16

All are invited, especially the brethren on their way home from conference.

### THE SUPERIORITY OF THE NEW COVENANT.

(Continued from page 17.)

much more shall the blood of Christ purge your conscience from dead works to serve the living God."

Christ is not entered into the holy places made with hands, but into heaven, and is pleading in the presence of the Father for us. Nor does He enter often into the tabernacle to offer Himself as did the high priest but by offering Himself once He put away sin. "Unto them that look for Him, He shall appear the second time without sin unto salvation."

### A SISTER'S LETTER.

"AND TO EVERY MAN HIS WORK."

(Mark 13: 34.)

Not long ago, having heard the above named scripture read in family worship it has made an impression on my mind which I have not been able to forget since. In this verse Jesus has likened Himself to a man that went to a far country and given "to every man his work," along with other commands, and I do not believe that He gave them all the same thing to do. Because in Matt. 25: 15 we read "to every man according to his several ability."

Now this is my concern that I may be faithful in discharging my duties, making use of the talents which He has entrusted to my care.

But again, if I would have to depend on my own strength I know I would fail.

#### NEW YORK.

Clarence Center, \_\_\_\_\_ June 15, 16.

#### ONTARIO.

Markham, \_\_\_\_\_ June 8, 9  
Howick, \_\_\_\_\_ June 8, 9  
Waterloo, \_\_\_\_\_ June 15, 16  
Nottawa, \_\_\_\_\_ June 22, 23  
Walpole, \_\_\_\_\_ June 22, 23



Am glad for "a Helper in the time of need," who is Jesus my Savior. Can truly say that this world would be dreary to me without a Savior: am glad that as we pass thro' tests we have one to lean on. I praise God that He has called me out of the world, has taken old desires away and created within me a desire to go with Him all the way.

Yet I know not what lies before but Jesus has promised to be with His children even unto the end of the world, and with that confidence in Him I am moving on.

I often think of the dear brethren in the camps. I trust they will remain firm. Let us not forget them as we send our petitions to the Father. But I think the darkest side is to think of the numberless souls who are being hurled into eternity unprepared. May God help us do our part.

I can from the depths of my heart, help to sing that dear old hymn:

"I love Thy Church, oh God!

Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.

"For her my tears shall fall,  
For her my prayers ascend;  
To her my toils and cares be given,  
Till toils and cares shall end."

And now may each one of us be faithful in the work which God has called us unto. Whether it be in the mission field, in the sick room, or in the kitchen according to Col. 3: 23. Will you pray for the work at this place?

Your sister in Christ,

Ella M. Lauver.

Courtesy is the eye that overlooks your friend's broken gateway, but sees the rose that blossoms in his garden.—Selected.

## SORROWING FOR THE DEAD.

Dear Brother, George Detwiler:—

Greeting in Jesus' name. "Comfort ye, comfort ye my people, saith your God." As I was thinking today, about our departed friends, loved ones, companion and bosom friends, I was deeply impressed to write a few lines for the Visitor. May God direct my pen. There are sorrows too sacred to be told to the world, and there may be loves which one would forebear to whisper even to a friend. Real sorrow is not clamorous, it seeks to shun every eye and breathes in solitude and silence the sighs that come from the heart. Every heart has its secret sorrow, which the world knows not; and oftentimes we call a man cold, when he is only sad. The Bible says "Give not thy mind to heaviness; The gladness of the heart is the life of man, and joyfulness of a man longeth his days, remove sorrow far from thee, for sorrow hath killed many, and there is no profit therein, and carefulness bringeth age before the time."

We are inclined to think that the causes of our sorrows are sent to us from above; often we weep, we groan in our spirits and we may murmur against God but He leaves us to our sorrow. Our dear ones may die and leave our hearts and homes desolate for a time; we can not prevent it, nor would it be best if we could. Sorrow has its useful lessons when it is legitimate, and dear is the gate that opens out of earth towards the house eternal in the heavens. If we lose them heaven gains them, if we mourn, they rejoice, and if we are faithful to our God and keep His sayings every step brings us nearer to the departed, and their sweet, eternal home which death never enters, and where partings are never known.

We may still love the departed. They

are ours as ever, and we are theirs. The ties that unite us are not broken. They are too strong for death's stroke, who even when the tomb is closing upon the remains of her, he most loved, when he feels his heart as it were, crushed in the closing of his portal, would accept of consolation that must be bought by forgetfulness. No, the love which survives the tomb is one of the noblest attributes of the soul; if it has its woes it has likewise its delights, and when the overwhelming burst of grief is calmed into the gentle tear of re-collection, when the sudden anguish and the convulsive agony are over the remains of all that we most loved is softened away into pensive meditation on all that it was in the days of its loveliness. Who would not cherish such a sorrow from the heart, and go to the grave of buried love, and meditate. There settle the account with the conscience for every past benefit unrequited, every past endearment unregarded, of that departed being who can never—never—never return to be soothed by contrition. The last fond look of the glazing eye, turning upon us even from the threshold of existence. The faint faltering accents struggling in death to give more assurance of affection. There it is that we dwell upon the tenderness, the solemn, awful tenderness, of the parting scene.

"A little word in kindness spoken,

A motion or a tear,

Has often healed the heart that's broken,

And made a friend sincere."

Your brother,

Henry Hahn.

Kindersley, Sask.

The habit of viewing things cheerfully and of thinking about life hopefully may be made to grow upon us like any other habit.

#### TESTIMONY.

This beautiful morning I have felt impressed to write a few lines for the Visitor and my prayer is that God may direct me how and what to write.

I feel that I cannot praise Him enough for what He has been doing for us.

Mother and I had planned some time ago to visit Lanc. Co., and at last the time came that we could go, so we visited the relations and Brethren and their families, and everywhere we went they were so kind to us, and some went with us to make calls on some others, and those who had automobiles (or carriages) planned for us and also took us to those places; and it seemed everywhere we went they showed so much love to us and made it possible for us to go to church, prayer-meeting and Bible-reading. We both felt it was good for our souls and bodies to take this trip, and I received such wonderful faith. I had some trouble with my left eye and felt impressed to take it to the Lord in prayer and I obeyed and then and there I received the assurance that God would answer my prayer, and He did; all glory to His Name. From that time on I have more faith than I had before.

I had faith in God before that and believed that nothing was impossible with God, but it just seemed I could not grasp it for myself as I should, but at last I did and then the blessing came. All Glory to His Name!

I would ask an interest in the prayers of all those who know the value of prayer.

Your unworthy sister,

Mabel N. Pritz.

1175 Bailey St., Harrisburg, Pa.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

## NEWS OF CHURCH ACTIVITY in the HOME AND FOREIGN FIELDS.

### MISSIONARY ADDRESSES.

Bish. H. P. and Grace Steigerwald, Eld. H. J. and Emma Frey, Matopo Mission, Bulawayo, S. Africa.

H. Frances Davidson, Sr. Sallie Doner, Lewis & Elizabeth Steckley, Macha Mission, Choma, N. W. Rhodesia, S. Africa.

Walter O. and Abbie B. Winger, Miss Hannah Baker, Miss Sadie Book, Miss Cora Alvis, Miss Mary Heisey, Mtshabezi Mission, Bulawayo, Private Bag, S. Rhodesia, S. Africa.

Eld. A. C. Winger, Box 5263 Johannesburg, Transvaal, S. Africa.

Eld. Myron and Adda Taylor, Sika-longa Mission, Choma S. Africa.

### INDIA.

Eld. H. L. and Katie Smith, Ruth Byer, Saharsa, Bhogalpur dist., B. & N. Wn Ry., India.

D. E. and Lottie Rohrer, Anita and Gladys Zarger, Supaul, B. & W. Ry., India.

Effie Rohrer, Dauram Madhipura, N. Bhagalpur, B. & W. Ry., India.

Following not under F. M. Board.

Mr. and Mrs. D. W. Zook, Adra, B. N. R. India.

### MISSIONARIES ON FURLOUGH.

I. O. and Alice Lehman, Hamlin, Kans.

### OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of Geo. and Effie Whisler.

Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and Workers.

Des Moines, Iowa, Mission, 1194 14th St., in charge of Bish. J. R. Zook & wife.

Jabbok Orphanage, Thomas, Okla., in charge of Bro. and Sr. Samuel Switzer.

Dayton Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

San Francisco Mission, 3739-20th St., in charge of Eld. Wilbur Snider & wife.

Philadelphia Mission 3423 N. 2nd. St., in charge of Eld. Wilbur Snider & wife.

Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger, and Harvey W. and Elizabeth Hoke.

### FROM INDIA.

At the Singeshwar Mela (Religious Fair).

"Good evening, Prabhu Das, how are your eyes? Has the doctor been able to help you?"

"Yes, thank you, my one eye is better, though the operation was rather severe."

"Did you not take chloroform for the operation?"

"I could not do it because it would have cost me two rupees extra, and I hadn't the money to pay for it, so the doctor performed the operation on my eye without putting me to sleep."

"Was it very painful?"

"Yes, it was, but what could I do, but quietly bear it?"

"Are you ready for the Mela next week?"

"I am at your command, and will be present whenever you say. Are you all going?"

"Yes, brother, we all intend to go."

"Will Samuel, my brother worker be going also?"

"Yes, we shall take him along."

"And will Dharm Das go from Supaul with his little daughter Mary?"

"I am sorry, but I fear he will not be able to go, because his little Mary is sick, and you know his wife Suki Bai is gone to heaven."

"Yes! yes, God has taken her. When does your honor expect to go?"

"We expect to send the camping outfit up to the Mela on Saturday, and we hope to follow on Monday. Sito will go on ahead and have all arrangements made for us in the way of food. -- Either Brother Rohrer or I shall go along and have the tents put up."

"How many tents will there be?"

"We have one small Mission tent, and then there is our own large tent, and Sister Effie Rohrer has been able to get the use of Mr. Dey's small tent for the



Mela week, so you see we will have at the transfer and setting up of the tent. least three tents."

"That will be fine. Now I trust you will excuse me, for I shall have to go and lie down, for my eye is still rather sore, and I shall have to rest it."

"Very well, Prabhu Das, I shall want to see you at the Mela on Monday to help us hold meetings and sell religious literature. For the present Good Night, and Peace!"

Prabhu Das, as you dear readers, may know is one of our present three workers. He had been sent by us to the eye specialist (A Presbyterian Missionary) about two hundred miles from here, to have his eyes attended to. He had a cataract in one eye. He was away for about two weeks, and returned several days before the time of the Singeshwar Mela. And the above conversation in substance took place in the Hindi language.

Toward the end of the week, our attention was turned directly toward the Mela Propaganda. One Hundred Thousand people would be coming and going in that week of religious festivities and carnality, and it was our chance to reach a large number of people from all sections of this country. Accordingly first on the program was the preparation of the tents. This meant an entire set of new poles for the small Mission tent which is eight feet square on the inside. Then came the packing of dishes utensils, and food articles. This latter is hardest, because it is very difficult to get proper food at the Mela.

However, in due time on Friday evening, all the articles packed, were sent over to the Railway station, one tenth of a mile distant and sent on to Madhepura, and from there taken up to the Mela, five miles to the north. Brother Rohrer and Sito had the general oversight of

We all gathered together at Madhepura, and on Monday morning, some by cart, some by horse and trap, and some by cycle, and several laboring men helpers, on foot, we all went to the Mela for business for our God. Monday afternoon was spent in putting up the remainder of the tents and in getting our literature ready for sale and distribution. We had been very fortunate through another Missionary in Calcutta in getting 5000 religious tracts in the Hindi language, for free distribution. We were thus enabled to do much good.

In our outfit is a Magic Lantern with pictures of the Life of Christ, the Miracles of Christ, and the Teachings or Parables of Christ. Each evening we put up our sheet and showed and explained these pictures to the crowds who gathered around to see and hear. Calls were made for us to go to different places, and others eagerly asked where the next Magic Lantern meeting would be held. These meetings helped to explain the Life of Christ as it is found in the Gospels. Frequently the people who came to us would say, "Your honor, we have bought your book, and are reading it, but we can't understand it, because there are so many hard names which we do not know." Then we would tell them to come to the Magic Lantern meeting and hear Christ's Life explained, and then they would be able to read more understandingly. This many did.

In selling the literature to the people, we had to face and meet every conceivable kind of people from the deeply anxious seekers to the harshly antagonistic. Our position as white persons gave us great protection against those who otherwise might have done us physical harm. For our Native Workers it was by no means as smooth sailing as it

was for us. People use all sorts of foul language and abusive insulting expressions concerning and against them. The common statement made concerning them was, that they had been tricked into leaving their Hindu Religion, and were now trying to trick the innocent Hindus into a like fatal step. But we and they kept daily selling and distributing the Word of God. Hundreds were sold every day, until it began to work up in the thousands, both sold and distributed.

Apart from the Magic Lantern meetings, other meetings were held along the roadside wherever the people would gather, and the Word of God was expounded to sin sick souls. Frequently in the very thick of masses at the Mela, some one would begin to question us concerning this "New Thing" which we were teaching. Then quickly an expectant crowd would gather and it was one of the many chances we had to preach while we sold the literature. One man in particular asked us many questions as to why we carry on this work, and sell this literature, and what we expect to accomplish by so doing. After we talked with him for awhile, he smilingly turned saying, "I did not intend to purchase one of your religious books, I simply desired to hear you preach to us, and for this reason I asked you these questions."

On another occasion when we offered a man in the crowd a book, he very angrily said "Why have you come with a strange religion into our country, and why are you thus trying to upset our religious systems?" In return I asked him how many people had come to the Mela this year. He said he supposed about one hundred thousand, and seemed proud of the fact that the place was such a renowned spot. Then I threw down this challenge to him, "Brother, if you will show me One person in this en-

tire mass of men women and children, who has received SALVATION through coming here or believing in your religion, I will quit my work and leave the Mela at once." This fairly stunned him, and he openly admitted that he had never seen one man saved either in this or any other Mela, and that he knew of no soul benefit derived by any one. I told him that was my reason for being in India and at that Mela in particular, and that it was the reason for all of us being here. The result of the conversation was that he eagerly bought a Gospel and started reading it as he walked along the road. In the course of the six days at the Mela this experience repeated itself over and over again in varying forms and varying intensity of feelings on the part of the Indian, but nearly always with the same result, that when we would not become angry at their abuse and insult, they marvelled and bought the book to see why we could so bear with them. The Indian character has a great deal of outward patience but it is only outward, for inside the passions are easily stirred and work speedy havoc with their resolution to "bear with one another."

Another worthy case in point, is the experience of Brother Samuel. Several High School young men of Supaul, seeing him selling Christian literature, became very angry and abusive. Purchasing a Gospel from him, before him and incidentally before us, he tore it into fine bits and indignantly threw it away. The calm demeanor of Samuel had its effect, and within ten minutes the young man was back again and purchased another book, this time in order to read it and find out its truths and defects if there were any. The next day another young man who had been wonderfully drawn by the truths of the Gospel, came and accompanied Samuel all over the

Mela, and induced many of his Hindu shopkeepers and amusement or merry-friends to purchase who otherwise would never have done so. So it happened on another day when a Mohammedan who likewise has been largely influenced by the Gospel. This Mohammedan also accompanied Samuel and aided him greatly in disposing of his Gospels and tracts.

So we each one might relate our own interesting experiences of those days at the Mela and surely God did bless us so that we unitedly rejoiced.

But I have said nothing of the hot parching winds which blew in long gusty blasts from the west, and beclouded us all in dust, parching our mouths, burning our eyes and making our teeth gritty. It got into our food, and water, and beds and in fact everywhere. The pilgrims and carts and cattle and pigs going and coming kept the dust stirred up so that the wind could the better work havoc when it came sweeping along. Smoked milk, soiled clothes, burnt food and bad food, foul germ laden water from the public bathing tank, unfriendly mosquitoes, and the hot scorching sun in no way added to the comforts of the week. Before the week had ended most of us had colds caused by the dust, and several of us had bowel trouble bordering on dysentery. However we say with the Apostle Paul, ALL things, yes gladly, ALL things for Christ and His Gospel of Truth.

Saturday evening found us all back at our stations, and Sunday found some of us in bed, "laid on the shelf" for a day or two.

At the Mela, you doubtlessly wonder just what takes place. All Indian Melas are about the same, except that some are larger than others. The place of the Mela is always at some renowned or sacred Temple of the Hindus. The name Mela has come to mean in a complex way, the Assemblage of people and

makers. Its first purpose is to celebrate the supposed birthday of some god or goddess. This Singeshwar (Throne of God) Mela is for the purpose of celebrating the supposed marriage of the god Mahadev to the goddess Parbati, and is supposed to take place about the twentieth of February, but this year observed later, because of an extra month in the Hindi year which is inserted every twelve years to keep their calendars straight.

This brought the Mela up to the Middle of March. The Religious part of the Mela covered four days, from the 11th., to the 15th., of March, this year. On the morning of the 15th., the rush for the temple is crushing and terrific. The temple stands on the west bank of a small dirty sluggish stream. The Mela grounds are on the eastern bank of this stream mostly. Any one going to the temple must pass through this stream chest deep, and barefooted he or she must ascend the long flight of steps and in through the court yard to the temple. Policeman must guard the entrance and keep the people from trampling upon one another. Not infrequently people are drowned in the water and crushed to death under foot when the mob is at its worst. The people seem taken with some sort of mania and the yells and hoarse cries are saddening in the extreme, for they seem more like animals in their mad crush. Brother Rohrer took the opportunity of going into the temple yard one day by kind permission of the guards. Having performed their ablutions, and having done their "PUJA" (worship) the people come out of the temple by a side door, and return again to their groups wherever they may be camping in or near the Mela. Then they get their money, stow it away about their person, most generally in the cloth about their waist, and then wander



out into the bazaar or Mela grounds need of a proper riding vehicle for these proper, and have a "Good Time" seeing animals. So you see that the Mela is the different dance shows, slight of hand a many sided place, having advantages trixterers, and in gambling at the forty and disadvantages. Lately the Governor fifty different gambling places. Much ment has taken up the matter of gath-money is wasted by these poor ignorant ering agricultural specimens and im-people in all sorts of useless trinkets and plements, and has an exhibition here jewelry and tawdry decorations. Not every year in which prizes are given for least important are the Indian Confec- the best grains and methods of culture. tion shops which offer many very appe- This is drawing the people out and slow- tizing sweets made of flour or milk and ly training them to be ambitious and clarified butter. Most of the sweets cost thrifty, for they are a very lazy and con- ten cents per pound. I have learned to servative people. There were about one like most of the kinds which I have tast- thousand different grains and vegetables ed. If any of these worshippers have on exhibition this year.

any bad coins on their persons they will Now we are all back at our several take this opportunity of getting rid of works. Madhepura must have a new them, sometimes giving them to us for roof on her Bungalo, the late storm blew literature, and sometimes giving them to down the Native Worker's Quarters at the mendicants and fakirs who line the Supaul and this must be rebuilt, and roads and spend their time in begging. here at Saharsa we must quickly build In passing, let me mention that there is Native Worker's Quarters, and then we not a more abominable or despicable may have to do other extensive repairs class of people in India than these relig- for the Mission, all which means work to ious naked mendicants and fakirs. With be done quickly for the coming heat matted hair, and ash begrimed bodies means also the soon coming rains. Pray and red leery eyes they squat on the road for us and this Work, and help the Work, side and promise the poor ignorant giving as unto the Lord.

Mela-goers an abundant entrance into heaven if they only give him half-a-cent.

Along with other things there are splendid opportunities for getting needed cloth articles, dishes, and most of the household articles used. We found it possible to purchase a horse for Supaul with money contributed for the purpose, and we also purchased a horse for Saharsa on borrowed money. Horses and elephants were here in large numbers for sale. There were in all about two hundred horses for sale, and about three hundred elephants. The price of a full grown elephant is not less than \$1500.00 and if he is a very good one, he will cost over \$2000.00. Brother Rohrer and I also made purchases of harness and saddles for the horses. We are still in

Yours for India's lost,  
H. L. Smith & Workers.

GRANTHAM, PA,

On Sunday May 26, 1918, we had the pleasure of seeing fifteen applicants being taken into church fellowship, and sixteen following Christ's example, by humbly going to the flowing stream and observing the rite of water baptism. There were eleven of the little orphan-age girls, four students of the Bible School and one who applied for re-baptism.

These are some of the results of our labors during last Bible Conference, for which we give God the honor.

(Continued on page 32.)

## SELECTED.

### DISCIPLINE.

"Train up a child in the way he should go," is the injunction God lays on us. But it is, moreover, the principles on which He, Himself is acting with His body, the Church. He is training up His children here. The education of His saints is the object He has in view. It is training for the Kingdom. It is education for eternity. Knowing this the Apostle exhorts us on this very point, "My son, despise not thou the chastening of the Lord." It is too solemn to be despised, too momentous to be overlooked?

**1st. It is the discipline of love.** Every step of it is kindness. There is no wrath or vengeance in any part of the process. The discipline of the school may be harsh and stern. Love will not wrong us. Were this but kept in mind there would be fewer hard thoughts of God among men even when His strokes are most severe.

**2nd. It is the discipline of wisdom.** He who administers it is the "God only wise." What deep wisdom, then, must there be in all His dealings. His training is no random work. The time and the way and the instrument are all according to the perfect wisdom of God. The fittest time is chosen,—just the very moment when discipline was called for, and when it would be the most profitable.

**3rd. It is the discipline of faithfulness.** "In faithfulness thou hast afflicted me" said David. He is too faithful a Father to suffer sin upon His children unreprieved.

**4th. It is the discipline of power.** He who is carrying it on, is not one that can be baffled and forced to give up.

**5th. His design.** He is able to carry it out in the unlikeliest circumstance and against the most resolute resistance. It is most blessed to think upon God's chastisements as the discipline of power. He is so faithful that He will not pass by a single fault that He sees in us, but will forthwith make it known that it may be removed.

**6th. It is also the training of the mind.** We are naturally most unteachable as well as most ignorant neither knowing anything nor willing to know. How fast we learn in a day of sorrow.

**7th. It is as if affliction awoke our powers and lent them new quickness of preception.** Luther used to say, "Were it not for tribulation, I should not understand Scripture." And every sorrowing saint responds to this, as having felt its truth, felt it as did David when he said, "Blessed is the man whom thou chastenest and teachest him out of thy law."

**8th. It is also the training of the will.** The will is the seat of rebelliousness. Here the warfare is carried on "The flesh lusteth against the spirit and the spirit against the flesh." At conversion the will is bent in the right direction but it is still crooked. Furnace heat is needed for softening it; it is the will that God seems so specially to aim at in chastisements. He will not stay His hand till He has thoroughly mared our self-formed plans, and shown us the folly of our self-chosen ways.

**9th. It is also the training of the conscience.** God's desire is to make it altogether tender. He wishes it

to be sensitive in regard to the very touch of sin. To effect this He afflicts, and affliction goes directly home to the conscience.—Selected by Adda Wolgemuth, Mt. Joy, Pa.

—○—

#### A MULTILATED BIBLE.

By Melvin Trotter.

In traveling up and down the country I find that many godly men who believe in the verbal inspiration of the Bible and who talk of believing it from lid to lid have ceased to preach some of God's greatest truths, and the question that comes to me is: Why? I am not prepared to say that I can give the entire reason, but I will ask you to see if this is not at least a part of the reason.

#### Sanctification.

In the Methodist Episcopal Church and others the doctrine of sanctification was preached constantly in bygone days, but today if you hear any one speak of sanctification you at once look around for a crowd of folk—good folk, of course, but without collars or neckties or such things, with necks dirty and hair and beard long and uncombed, noisy cranks who say that any wearer of jewelry is going straight to hell. My friend Jack Spence was telephoning someone, and a person cut in, and he said: "Ring off!"

The answer came back in a high-pitched voice:

"I'll have you to understand that I am a Free Methodist from Howard City, and I ain't got no ring on!"

Now, rather than be classed with that crowd the preachers have cut sanctification out of their sermons, and as a result their congregations have lost one of the sweetest truths this old world ever knew. "This is the will of God, even your sanctification" is never heard in our large churches any more. The preachers have sold God out to cranks that never win souls to Him.

#### Holiness.

The Bible says in regard to holiness that without it no man shall see the Lord, but this truth is a dead one, it is never mentioned even by men who believe it. What is the explanation of their silence? They have been cowed by Duke Farson, and Ed Harvey, and that bunch of Holy Rollers who jump over tables, scream, dance and make a gang of Comanche Indians in a war dance look like Dunkards at church. Just because these Holy Rollers call it holiness the preachers cannot afford to have their names trailed in the dust by even mentioning the word! The result is that the church has lost the beauty of salvation, her members are out boozing, theatre gadding and card playing, God is sold out to a crowd that the Devil would be ashamed of, and the sale is made by His friends!

#### Baptism with the Holy Spirit.

Your New Testament is pretty well cut up now, but this is not all. The birthright of every child of God is the baptism with the Holy Spirit, and this baptism is the only way to power. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And in Ephesians we read: "And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." And again: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Now because the preachers never preach this blessed truth, the greatest in all the New Testament, the church is shorn of power. We never can know that we are saved until we are sealed. Why do the preachers not preach it? Because



there is a crowd which is known as the Apostolic Faith or Tongues sect who preach it and do such queer things that the preachers cannot afford to mention it. So they have sold God out rather than run a chance of being classed with this crowd. The result is that the church is full of hope-so-ers.

### Healing.

The New Testament is thin enough now to go into an envelope, but go with me a little further.

Three-fourths of Jesus' ministry upon earth was spent in healing the sick. The psalmist exclaims: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who healeth all thy diseases." In James we find these words: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins they shall be forgiven him." What about the subject of divine healing in this day? We never hear a word about it from the pulpit. Do you ask the reason why? My opinion is that the late Dr. Dowie and old grandmother Eddy are responsible. Dowie indulged in so many vagaries and Mrs. Eddy is so absurd in her exegesis that the entire subject of divine healing has come into disrepute with the preachers, and the result is that they are silent on this great theme. They have sold God out again rather than run the risk of being in some way identified with Dowie and Mrs. Eddy and their followers.

### The Second Coming of Christ.

The New Testament looks pretty thin now, but we have something left. There are said to be 336 references in the New Testament to the second coming of our blessed Lord, and nearly every prophecy about Him in the Old Testament re-

fers to it, so we are not broke. But what confronts us in connection with the great truth that our Lord is coming again? It is that no preacher ever preaches it. For eight or nine years I have attended nearly all the large Bible Conferences, and during that time I have heard but one or two sermons on this great truth. I hold that it is a fair question to ask why the preachers slight this great theme. They believe the doctrine, but the fact is that the Seventh Day Adventists and another little handful of cranks preach it, and of course it would never do for the preachers to run the chance of compromising their reputations by preaching a doctrine which is proclaimed by freaks! They would rather sell God out than lose their reputations.

Now we know what has become of our Bible. It has been ruined in the house of its friends, and there is almost nothing left to preach about but the Mormons. It breaks my heart to have it happen among the brethren of the ministry.

### The Loss.

Now reckon up the loss! The Bible student cannot stay in our churches; he knows we are not true to God. He seeks fellowship with the Plymouth Brethren, and becomes a come-outer rather than be a partaker of the sins of the worldings in the church. His attitude is wrong, but who is to blame? We have nothing left to offer him, or anyone else. A man wants to live in right relation to God—that is holiness, and we do not preach it. A man wants to live a righteous life before men and his family—that is sanctification, and we do not preach it. A man wants to know that he is saved—that comes from the Holy Ghost witness, and we do not preach it. A man is sick in body and in soul, and he yearns for help—we do not offer him help, and so he goes for healing to the Christian Science crowd,—such men are going to that crowd by the thousand. A man longs for purity—he that

hath the hope of the coming of the Lord purifieth himself even as He is pure the teaching of I John 3: 3, and we do not preach it. The business man finds no help. The church cannot lift a pound of any problem or difficulty which confronts him today, and yet Jesus said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Notice, if you please, that Jesus said: "Come," and He also said: "All,," He did not extend the invitation to some, but to all, and His promise is that to those who come He will give "rest."

No man has any business to try to preach until he is baptized with the Spirit of God. A minister came to me once and said:

"We have had a wonderful revival!"

I said: "What was the result?"

"We lost forty-two members," he replied.

That was a revival, as sure as you live! That is the kind of revival that is needed in some quarters. I tell you, brethren preaching the Gospel is something more than drawing your salary. We are in this world to represent Jesus Christ. The only way that He is seen is by the representations which His representatives make of Him. We cannot represent Him if we have a mutilated Bible. We must have a whole Bible, and we must learn to put first things first.—The Institute Tie.—Selected by H. S. Crider.

#### SONG IN THE OLD CHURCH.

(One stormy night when a lad, just after they had carried mother to the old churchyard and laid her beside the dust of father, I entered an old church and sat back near the door, conscious of the fact that I was a sinner and needed Jesus. A man of God came down the aisle tenderly inviting me to come to Christ. I came, found pardon, and that was the turning point in my life.—Chas. T. Butler.)

One stormy night, long years ago,

I saw the church lights brightly glow;  
They seemed to say, "Come in, my child,  
Here's shelter from the tempest wild."

With trembling steps I entered in,  
Bearing my load of guilt and sin;  
This dear old song fell on my ear,  
This song to mem'ry ever dear:

#### CHORUS.

Here speaks the Comforter, tenderly saying,

Earth has no sorrow that heav'n can  
not heal."

One down the quaint old church aisle  
came,

Who knew the sweetness of Christ's  
name,

In tender tones he said to me,

"To Jesus come, he died for thee."

The Spirit whispered, "Why delay?"

Haste, e'er shall pass salvation's day."

I came, found peace at Jesus' feet,

And sang with saints this song so  
sweet:

Of that old church we find no trace,

A costly one now takes its place;

And he who me to Jesus led

Is sleeping with the silent dead.

But mem'ry holds the picture bright

Of that blest scene, that stormy night;

Tha old song in my soul still rings,

And comfort still to me it brings.

Selected by Omar G. Worman.

GRANTHAM, PA.

(Continued from page 28.)

We truly realize that the promises of God are sure and true, especially the one given in Isa. 53: 11. This promise should be a means of us receiving new courage to spread the Word of God. since he said it will not return to Him void, and we can feel assured that our labors will not be in vain.

We ask the Visitor readers to remember our little band in their prayers to God, so that this place may continue to be a soul saving station until Jesus comes. Cor.